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to the bride's where a dinner is served on the fifth, and the bride is again taken to the bridegroom's house and there made over to the bridegroom's parents. The dead are buried and mourned eleven days. A headman called *budvant* performs their ceremonies and settles disputes. Ordinary breaches of rules are punished by fine, the proceeds being spent on a caste dinner; serious breaches of rules are punished with loss of caste. They are badly off and show no signs of improvement, their degraded state standing in the way of their taking to other pursuits.

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Native Catholic Christians, numbering about 12,000, are found throughout the district except in Siddápur. Their chief centres are Honávar, Kumta, and Kárwár. They live both in towns and villages along with Hindus but not close to Musalmáns. In the Native Christian population of Kánára there is believed to be a strain of European blood passed down from the Portuguese, who, during the sixteenth and seventeenth centuries, settled along the coast for trade and other purposes. There is also supposed to be an outside element, the result of settlements of Native Christians from Goa. But the bulk of the Native Christians are the descendants of local converts. During their time of power and friendship with the Vijayanagar kings (1510-1570) the Portuguese were probably allowed to make converts along the Kánára coast. But, as far as the record of treaties remains, it was during the early part of the eighteenth century, after the Moghals had withdrawn and when the Sonda chiefs in the north and the Bednur chiefs in the south were their close allies, that the Portuguese were most successful in spreading Christianity along the Kánára coast. As is noticed in the History Chapter, few of the treaties between the Portuguese and Bednur or the Portuguese and Sondá are without provisions for the protection of priests, the building of churches, and the maintenance of a separate discipline among the converts. In 1758 Anquetil du Perron found a Roman Catholic bishop at Kárwár and in 1772 Forbes mentions the Kárwár bishop and notices that the Catholics of Bombay were under his jurisdiction. At that time most of the leading places along the coast seem to have had priests, churches, and Christian congregations. The conquest of Bednur and Sonda by Haidar Ali in 1763 stopped the progress of Christianity in Kánára. So long as Haidar continued to reign (1763-1781) the Christians remained free from persecution. After his death, during the second Maisur War (1779-1783), Tipu, Haidar's son and successor, believed that the ease with which the English force under General Mathew gained possession of the coast and established themselves as far inland as Bednur was due to the friendliness of the native Kánára Christians, of whom, taking North and South Kánára - together there are said to have then been as many as 80,000. When in 1784 he succeeded in driving the English out of Kánára Tipu determined, both on political and on religious grounds, to convert the Native Christians of Kánára to Islám. In the same year he issued orders that a secret census of Nasránis or Christians should be taken and the result sent to him. On receiving the papers he sent out detachments of soldiers under trustworthy officers, with sealed orders and instructions that the orders should be opened

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and executed on the same day one hour after morning prayer. These instructions were carried out, and, of the 80,000 Christians, 60,000 or according to other accounts 30,000, were made prisoners. The churches were dismantled and every trace of the Christian religion disappeared. Except infirm women and children the prisoners were marched under a strong military escort to Seringapatam, the capital of Maisur. Here under Tipu's orders they were divided into battalions of 500 each and officered with men who were versed in the Kurán. They were afterwards distributed among the principal garrisons where they were taught the Kurán and named Ahmadis. The men were circumcised, the unmarried girls carried away as concubines, and many of the married women were badly treated. The change of climate from the coast to the Maisur uplands, harsh treatment, and the unhealthiness of some of the places to which they were sent, so broke the health of the converts that within a year 10,000 are said to have perished. On the fall of Seringapatam in 1799, only 15,000 persons, 12,000 from South Kánara and 3000 from North Kánara, returned to their homes. The whole number who returned to North Kánara is said to have been less than half of the former Christian population of the single parish of Ankola.¹

The names in common use among men are, Forsu or Forso, Joao, Pedru, Vitor, Jilu, Anton, Paulu, Monteo, Casmir, Rumas, Andru, Salvador, Niclao, Jacob, and Caetan; and among women, Regina, Sabina, Estafana, Piedade, Rita, Efregina, Marcellina, Romana, Jackina, Rosalia, Angelina, and Patronilla. Though Christian names were given to both the lower and the higher classes of converts, persons of good birth, especially Bráhmans and Charodas, were treated with special respect. They were allowed to marry with Europeans and were admitted into the society of the Portuguese gentry. The lower classes commonly remained illiterate almost in slavery. The Christians have European surnames which their ancestors are said to have received from those who stood sponsors to them at the time of baptism. Some of them bear native surnames in addition to their European surnames. The European surnames are Saldhanha, D'Souza, Lopes, Fernandez, Rosario, D'Sa, Sequeira, Borgés, Furtado, Rodrigues, Gomes, and D'Almeida. The native surnames are, Porob, Shetti, Náik, Shenoi, Poi, Kamot, and Padval. The oldest families in Honávar and Gudbale, which are the oldest Christian settlements in North Kánara, bear these native surnames. Shetti is a Vaishya surname, but persons bearing the name of Shetti pass as high class Bráhmans in South Kánara. Like European Catholics they have patron saints of whom the most popular are Anna and Saint Antony. Images of the patron saints, either of ivory or of wood, are kept in their houses. They have no special rules forbidding intermarriage except the rule of the Ecclesiastical law, that, without a dispensation, marriage between relations within the fourth degree is void. Old

¹ Forbes' Oriental Memoirs, I. 303; Buchanan's Mysor, III. 23, 24; Wilks' South of India, I. 185, II. 528-530; Rice's Mysor, I. 278; Arbuthnot's Munro, I. 83.

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caste distinctions are to some extent kept up. The Christians are divided into Bambans, Charodas, Sudirs or Sudras, Renders, Gavidas or Gavdas, and Modvals, Káphris or Sidis, and Kumbárs. These eat together, but except the Bambans do not intermarry. The Charodas are peculiar to North Kánara, and Bambans, Modvals, Renders, and Gavidas are common to North and South Kánara. In North Kánara Bambans have married with Charodas and in South Kánara with other lower classes.

The BAMBANS and CHARODAS are mostly fair and of the middle height with well-cut features; the RENDERS, GAVIDS, KUMBÁRS, MODVALS, and SUDIRS are darker and shorter. The KÁPHRIS are tall muscular and dark, with thick lips, slanting foreheads, and curly beards. Some Bambans are extremely fair and appear to have a strain of European blood, but as a class they resemble the Shenvis and Sásashtkars, as do also the Charodas. Their home tongue is Konkani which has a smaller number of Portuguese and Kánarese words than the Konkani spoken by natives either of Goa or of South Kánara. The well-to-do Charodas and Bambans live in one-storied houses. The walls are either of mud or of laterite plastered both outside and inside. The floor is cowdunged and polished by rubbing with stones. The roofs are either thatched or tiled, and as a rule the ceilings are of wood. The houses are divided into a veranda, a hall, one or more bed-rooms, a dining-room, and a cook-room. In some houses the cook-room is a separate building, near which stands the bath-room and the cow-shed. In addition to wooden boxes, low wooden stools, bell-metal plates, copper pots, and brass lamps, the furniture of the well-to-do includes the wooden tables, chairs, cots, chests of drawers, side-boards, pictures, porcelain, glassware, and cutlery, which are in common use among Europeans and Eurasians. With few exceptions the houses and furniture of the well-to-do who dislike European fashions resemble those of the Shenvis and Sásashtkars. The house and furniture of the poor do not differ from those of Hindus who hold similar positions and follow the same callings.

Their ordinary diet is rice, fish, vegetables, and condiments. The poor take three meals a day. The first of rice-gruel and mango pickle or dry or fried fish is taken early in the morning; the second of cooked rice strained dry with fish or vegetable curry is taken at noon; and the third which does not differ from the second is taken at eight in the evening. The rich use a variety of vegetables, fish or flesh, and curries and pickles. In addition to the three meals eaten by the poor, they take tea or coffee early in the morning; rice or wheat bread, butter or plantains, and tea or coffee about eight; and a cup of tea about five. They also use animal food on Sundays and even on week days. The poor do not eat animal food except on holidays, especially Easter Day in March or April, on Saint John's Day on the 24th of June, on Christmas Day on the 25th of December, and on the occasion of the parish feast which falls on the day of the saint to whom the church is dedicated. Flesh is generally eaten with rice cakes called *sándans*, or *polás* or *bhákris*. *Sándans* are made of rice-flour coccanut-

milk and unfermented palm-juice; they are baked in steam like puddings; *polás* are fried pancakes made of the same materials; and *bhákris* are kneaded rice-flour cakes mixed with scraped cocoa-kernel and boiled in earthen pans. The other holiday dishes do not differ from those of the Hindus. On the 15th of August, the day of Assumption of the Blessed Virgin, they make rice-flour cakes stuffed with cocoa-kernel and molasses. About an ounce of kneaded rice-flour is spread on a green turmeric leaf to the thickness of a wafer-biscuit, an ounce of scraped cocoa-kernel sweetened with molasses is laid on the paste, and the leaf is folded double. These are called *pátolis*. On Christmas eve they make *vadás* or round cakes of rice and *udid*-pulse fried either in cocoanut oil or in clarified butter; *chaklis* or Indian macaroni made of rice and *udid*-flour mixed with cocoanut milk and fried either in clarified butter or in cocoanut oil; *nevris*, that is wheat-flour cakes stuffed with cocoa-kernel and molasses by the poor and with gingelly-seeds almonds and sugar by the rich, and fried in clarified butter or baked in ovens; and *mandares* or wafer-biscuits made of red pumpkin and rice ground together. The red pumpkin is cut in slices, and being cleansed of rind and seed, is boiled with enough water to prevent it being burnt in cooking. After they are boiled the slices of pumpkin are ground with rice so sodden with water as to make it shift sideways when laid on anything and shaken. About a table spoonful of molasses is dropped on the flat bottom of a plate called *vátli*, and spread by waving the plate to and fro till it covers the whole of the bottom. The plate is then set on a wide-mouthed earthen pot half full of water which is left to boil over a slow fire. The steam partly bakes the cake and makes it tough enough to be removed from the bottom of the plate. On being removed from the plate the cake is exposed to the sun on a clean cloth spread on the ground, where it dries and hardens. It is then fried in cocoanut oil or clarified butter or roasted on embers. This is a favourite dish. Besides these the rich make many of the sweetmeats which are used by Shenvis and other high class Hindus, as well as English cakes, puddings, preserves, and other European delicacies. They also make vermicelli called *shevio* by forcing rice-flour through a sieve. This is eaten with cocoanut milk sweetened with molasses. The commonest luxuries both among the poor and the rich are *páisa* or *khir* that is sweet-gruel and rice-bread or *bhákri*. They have no rules against the use of flesh or of spirits. Some abstain from pork, beef, and liquor; others are notorious drunkards. The poor indulge in palm-juice and other country liquors, while the well-to-do prefer European spirits.

A poor Christian man's every-day dress includes a loincloth, a shouldercloth, and a headscarf, and the holiday dress of the poor and the common attire of the well-to-do includes a white waistcloth, a long coat, a headscarf, and a red handkerchief with a pair of country shoes or sandals. The women, both rich and poor, wear the skirt of the robe hanging like the petticoat nearly to the ankle and a bodice with short sleeves and a back, over which the upper end of the robe is drawn encircling the shoulders in graceful folds. The upper end of the robe falls from the right shoulder and is either held in the right hand or tucked into the waistband on the left side.

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Like Shenvi women they oil their hair and dress it with great care and taste. In their hair as well as on their wrists, fingers, ears, and necks, they wear golden ornaments which among the poor are like those worn by Hindus and among the rich are a combination of European and native patterns. They also wear flowers in the hair, the jessamine and chrysanthemum being most in favour. The use of slippers and a fringe of lace on the church-robe are marks of high social position. When going to church women cover the body and head with a white over-cloth called *vol* which supplies the place of both cloak and veil. A woman's gay ceremonial dress includes, besides a profusion of gold ornaments, a robe and bodice costlier than those usually worn, with a muslin or white net shouldercloth called *tuálo*. Men as well as women keep clothes and jewelry in store for holiday wear. The ornaments commonly worn by women include hairpins, earrings, necklaces, bracelets, and finger rings. A poor woman owns at least £5 (Rs. 50) worth of ornaments, a middle class woman about £50 (Rs. 500) worth, and a rich woman about £500 (Rs. 5000) worth. The poor let their children go about the house naked till they are six or seven years old. Boys of nine wear the loincloth and out of doors the shouldercloth and headscarf. The common dress of rich boys and the church and ceremonial dress of the poor includes a pair of drawers of coloured cloth or chintz, a white or coloured long coat, a skullcap or red headscarf, and a handkerchief with or without shoes or sandals. Girls before marriage wear a waistcloth narrower but not otherwise different from the robe worn by married women, and allow it to hang like a petticoat. They cover the upper part of their body with a close-fitting bodice closed both behind and in front. Boys wear the same ornaments as men and girls as women. As a class they are honest, thrifty, truthful, sober, and orderly, but wanting in energy and industry.

Most are illiterate, on a par with the Hindus who follow the same callings. The educated, though less ambitious than their Hindu neighbours, earn enough to live respectably and are comparatively well off. Bambans and Charódas either till land or are Government servants; Sudirs are either tailors, carpenters, husbandmen, or labourers; Renders are palm-juice drawers; Gavidis are salt-makers; Modvals are washermen; Kumbárs are pot-makers; and Káphris or Sidis are either field or town labourers. Before the transfer of North Kánara to the Bombay Presidency most high Government officials such as secretaries or *daftardárs*, head clerks, subordinate judges, *mámlatdárs*, and customs assistants were Native Christians. Besides their hereditary calling Christians freely follow any profession except tanning and shoemaking, washing, and pot-making. The women of the three lower classes, besides minding the house, work as labourers earning about 4d. ($2\frac{1}{2}$ ans.) a day. The poorest men and women also take service as house servants, the men earning 6s. to 10s. (Rs. 3-Rs. 5) a month with food, and the women 2s. to 4s. (Re. 1-Rs. 2) with food.

—They rank on an equality with the Hindu castes which follow the same callings. They are touched by Bráhmans and other high class Hindus who consider them superior to Musalmáns, admit them to

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their houses, and ask the educated to their marriage, thread, and other ceremonies. Except that they are not particular about bathing before taking their first meal, their daily life does not differ from that of the Hindus who follow the same calling.

A poor family of three adults and two children spends about 14s. (Rs. 7) a month; the value of their furniture is about £2 10s. (Rs. 25), and of their house about £10 (Rs. 100), and they spend about £10 (Rs. 100) on their marriages. A middle class Christian family of five spends £2 to £4 (Rs. 20 - Rs. 40) a month; their house is worth £30 to £100 (Rs. 300 - Rs. 1000) and their furniture £10 to £30 (Rs. 100 - Rs. 300); a marriage costs £50 to £200 (Rs. 500 - Rs. 2000). A rich man's house is worth £100 to £300 (Rs. 1000 - Rs. 3000), his furniture £50 to £100 (Rs. 500 - Rs. 1000), and he spends £100 to £600 (Rs. 1000 - Rs. 6000) on a marriage. All belong to the Roman Catholic Church, some being subject to the Archbishop of Goa and some to the Bishop of Mangalor. The objects of their particular devotion are the Blessed Virgin Mary, St. Anne, St. Francis Xavier, St. Antonio, St. Sebastian, and St. Joseph, whose images, with the image of Christ, they keep in their houses and pray to. Each family has one of these saints as a patron. A small figure of the crucified Christ and of the patron saint are reverentially placed either on an altar or in a niche in the wall of the house. The more religious among the two higher classes pray five times a day, on rising, at midday, at sunset, shortly after sunset, and on retiring to rest. The morning prayer consists of a thanksgiving and the recitation of the Mystery of the Conception of Christ, at the end of each of the three parts of which the salutation of the Angel Gabriel to the Blessed Virgin Mary is repeated and petitions are offered for freedom from sin and evil. The midday prayer and the sunset prayer are the recitation of the Conception and the Angel's Salutation. These prayers are mostly offered privately, except by little children who are taught to pray together. The evening or after-sunset prayer is recited by the whole household including the servants if they are Christians. This prayer consists of four parts: first, the Apostles' Creed and the Acts of Faith Hope Charity and Contrition; second, five of the fifteen Mysteries of the Blessed Virgin, the Lord's Prayer, ten Hail Marys, and one Glory; third, the Hail Holy Queen and the Litany of the Blessed Virgin; and fourth, one Our Father, one Hail Mary, and one Glory. The fifth or night-prayer is a thanksgiving for preservation from evil during the day and a prayer for safe-keeping during the night.

Every large settlement has a church and small settlements have chapels which are visited by a priest during November and December and in April and May. During his visit the priest celebrates the feast of the patron saint which lasts for ten days. The churches are buildings with high pitched roofs and steeples or towers in front. Inside they are divided into porch, nave, and chancel. On the altar, in addition to the crucifix and the image of the patron saint, they have figures of one or more other saints. In each church there is a set of two or more rooms for the use of the priest which are called the parochial home. Every church has a sacristan who also leads a choir

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of boys who are trained to sing. In some churches the singers are accompanied by men who play the violin. All the leading churches have brotherhoods both of men and women who wear a special cloak and tippet. Each member pays a yearly subscription of 3d. to 1s. (2-8 *ans.*). The subscriptions are credited to the church and form a separate fund which is not turned to any use without the consent of the members. On paying his subscription each member is presented with a small wax candle. Members of the brotherhood when they die are entitled to the free attendance of all the brothers for which others have to pay 8s. (Rs. 4). On the day of the parish feast the members of the brotherhood are met by the priest at a short distance from the church with tokens of honour, and on the morning of the day after the feast an office is sung for the repose of the souls of dead brothers. The society has a president, a clerk, and a treasurer, who are chosen in turn from the several divisions of the parish. The officers may or may not be members of the brotherhood. At an ex-president's funeral a black flag is carried in token of honour. All members abstain from flesh on all Fridays and Saturdays in Lent; they confess their sins in the ear of the priest and receive the communion at least once a year, and are bound to attend church every Sunday and close holiday. Their chief holidays are Christmas (25th December), the Circumcision of Christ (January 1st), the feast of the visit of the Magi Kings to the Infant Christ (Epiphany Day), Purification (February); the Annunciation of the Blessed Virgin Mary (March); Holy Thursday, Good Friday, Low Saturday and the Pasch (March-April); Assumption (August); the Nativity of the Blessed Virgin (September); the Conception of the Blessed Virgin (December), and the parish feasts.

The evening before most of the chief feast days is called the eve and is kept sacred. The church is lighted and a service is held. The parish feasts are an exception to this rule. They last for nine days and are followed by vespers on the tenth. In the morning of the day before the first day of the feast, the priest, after holding mass, blesses the flag that bears the picture of the patron saint, and sees that it is duly hung on the poonspar tree which is generally planted about 200 feet in front of the chief gate of every church. Next morning all the boys of the parish go with paper chaplets on their heads and plates full of flowers in their hands. They stand in lines on both sides of the entrance to the chancel which has a wooden railing. A miniature figure of the patron saint is set on a small table near the first step of the altar in the middle of the chancel. The sacristan and the boys sing the saint's hymn in Konkani, and the boys, beginning with the couple who head the two lines, go in pairs to the table, strew flowers at the feet of the image and on the floor of the chancel, and come back to their places. When the strewing of flowers is over the priest says mass, and the boys and others who attend the service retire. The altar is decorated every evening with candles and flowers. In the evening the inside of the church is lighted with globe lamps, and the approaches with half cocoanuts filled with oiled cloth and set on the tops of sticks. After the evening service the people have refreshments in large booths thatched with cocoa-palm leaves and bamboos which have

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been raised in front of the church. The cost of lighting the church and of making the booths is borne by the parishioners, each family supplying a certain number of cocoa-palm leaves and a certain amount of labour. Other expenses are borne by one or more divisions of the parish in turn. All persons who can afford to do so, attend the church both morning and evening. Those whose turn it is to bear the cost of the day, bring cocoanuts, candles, flowers, cocoanut oil, molasses, and husked rice, betel leaves and betelnuts. Between seven and nine in the evening the sacristan sings in Konkani one Our Father, ten Hail Marys, and one Glory. Half of each of the prayers is sung by the leading singer and half by the rest of the people. Four others sing the same prayers in the same manner, and then the Litany of the Blessed Virgin is sung in Latin. The priest, dressed in a surplice stole and cope, sings *Salve Regina* or *Hail Holy Queen*, the hymn of the saint, and the prayers for the day, in Latin. This concludes the evening service. When it is over the rice is soaked in water, mixed with scraped cocoakernel and molasses, and distributed among the people. On the tenth day the church is tastefully decorated with tinsel and flowers, and a large number of candles and other lights are lit. The cost of this day is borne by the president. Native sweetmeat-makers, fruiterers, flower and betel leaf-sellers, and peddlers, come in large numbers to supply the wants of the people who flock from all the parishes round. Between ten and twelve in the morning the president, with the clerk and treasurer, comes accompanied by music. Each of these officers carries in his hand a wooden pole called a *vára* or rod about four feet long covered either with a thin plate of silver or tinsel. They are met outside of the booth and led into the church by the priest, who is dressed in surplice stole and cope, and is preceded by the brotherhood with cross and candlesticks. A solemn mass is sung with a long sermon after the epistle. When the mass is over the friends and members of the brotherhood accompany the president to his house, where they are given a meal of rice, flesh, bread, *sándans*, country liquor, curry, and sweet-gruel. Either after the mass or in the afternoon the priest and the people meet at the church, and the priest, taking the image of the saint in his hands and singing Latin hymns or psalms, heads a procession in which all join and then return to the church. Next, the people again come to church and choose the new president and examine the past year's accounts. This is done by the priest and the head men who sit together in the booth, the priest on a chair and the rest on benches round a table. When this work is over a solemn mass is sung for the souls of the departed members of the society. After the mass the priest installs the new office-bearers by putting on their heads chaplets of flowers and sprinkling them with holy water. The old officers make over their staffs to the new officers, and the people accompany the new president to his house where they are treated to sweetmeats, plantains, liquor, betel leaves, nuts, and lime. The most popular services in the year are the Passion Plays which are held at Easter time.

Girls are married at any age after twelve and boys after sixteen. Infant marriage is forbidden, but girls under twelve are sometimes

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married under a dispensation from the Bishop. Widow marriage though allowed is unusual. Relations within the fourth degree are not allowed to marry except by a dispensation from the Bishop. When a woman is near her confinement a room is set apart for her use and a midwife is called who is either a Christian, a Muhammadan, or a low class Hindu. Young wives go for the first confinement to their parents who bear all the expense. In the seventh month of a woman's first pregnancy her husband or his parents or nearest of kin, present the woman with a new robe in which she is dressed, decked with jewels and flowers, and along with some young women from the neighbourhood fed on the choicest dishes. After this, both during her stay at her husband's and at her mother's, she is asked to dinner by relations and friends. As soon as the child is born the mother is given a dose of *kaljirem* or bitter cummin seed, *jirem* or cummin seed, black pepper, turmeric, garlic, and raw ginger. Before the navel cord is cut the father, or any other nearest of kin, hands the midwife a copper or silver coin, which is laid on the cord where it is cut. When the cord is cut the midwife takes the coin in addition to her fee which varies from 6d. to 4s. (*ans.* 4-Rs. 2). For the first three days the mother is fed with thick rice-gruel without salt and sweetened with molasses, and the child with boiled rice-water mixed with sugar or molasses. On each of these three days the child and the mother, except her head, are bathed in warm water. On the fourth day the mother and child are rubbed with cocoanut oil and again bathed. After her bath the mother is fed with her usual food and one or more choice dishes such as *khir* or *pâisa*, and she begins to suckle the child. Women who have helped and female neighbours are asked to dine. On the sixth night, the child is kept still and watched, but no *satti* or sixth day ceremony is performed except among the Gaviids and other low classes. On the eighth day the child is taken to the church to be baptised. It is carried by an elderly woman, either a member of the family or a relation or friend, accompanied by the people of the house and some friends. Before the party enter the church they are met by the priest in surplice cope and stole. He calls the child by a name which is told him either by the parents or sponsors, and breathes three times into its mouth to drive out the evil spirit and to make room for the Holy Ghost. He makes the sign of the Cross on its forehead and breast and lays his right hand on its head. He puts a little salt in its mouth and again makes the sign of the Cross. He then lays the end of his stole on the child and carries it into the church. The priest and people recite the Apostle's Creed. Then the priest wets the point of his thumb with spittle and with it touches the child's ears and nostrils. He orders the evil spirit to leave the child, and rubs a little holy oil at the middle of the collar-bone and at the end of the spine. The oil is then rubbed off with cotton wool. The crown of the child's head is next anointed with holy oil and the priest three times pours cold water from a cup on the child's head, saying 'I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost.' A piece of white linen is laid on the child's head, and the priest lights a candle and sets it in the child's right hand where it is held by the godfather and godmother, or in their absence by some other

person. The priest repeats passages in Latin and ends by singing the hymn Laudate. The baptism fee varies from 1s. to 10s. (ans. 8-Rs. 5). On returning home the party is treated to sweetmeats or to dinner. After dinner the eldest woman in the house lifts the child and all in turn bless it, dropping into its hands copper or silver coins which are made into ornaments for its use. When all have given their blessing, the child is laid in the cradle, and rocked by women who, as they rock, call down on the child all manner of blessings. The mother keeps her room for a month and does not leave the house for ten days more. On the thirtieth day when she leaves her room all her clothes are washed and the house is cow-dunged. Female neighbours help and are treated to a meal. On the fortieth day the mother goes with her babe to church and kneels outside the chief door till the priest comes in surplice and stole to purify her and take her into the church. On entering the church she walks to the lowest step of the altar and laying the babe on the step goes to her seat. A female friend lifts the child and takes it back to the mother. This ceremony, for which the priest receives no fee, includes the purification of the mother and the offering of the child. From the church the mother and the babe go to the house of some near relation or friend where she stays one or more days and then returns home. When they are between one and two years old boys' hair is cut or shaved and girls' ears are pierced. The cutting or shaving is done by the family barber and the ear-piercing by the family goldsmith. In both cases neighbours' children are feasted.

Among the lower classes girls are generally married soon after twelve and boys about sixteen. Marriage at an earlier age requires the dispensation of the Bishop. Widow marriage is not forbidden, but it is rare; divorce is unknown. Proposals for marriage come as a rule from the girl's parents who seldom or never consult the girl. Among the higher classes matches to a great extent are a matter of dowry, and agents are often employed to bring about settlements. When an agreement is made care is taken to keep it secret till the exchange of rings and the reading of the bans, for till these are over a higher offer might wreck the arrangement. Soon after preliminaries are settled it is usual for the bride and bridegroom accompanied by friends and relations to start from their houses for the parish church where the priest verifies the contract by asking both the parties whether they have agreed to the marriage. When both say they have agreed, the priest announces in open church that the parties are going to marry, and that if any one knows any objection to the match he should come forward and state it. This announcement is made on three successive Sundays. At the houses both of the girl and the boy two sheds called *matávs* are built, a guest shed in front of the house and a cooking-shed behind. In the cooking-shed a band of married women prepare earthen hearths singing Konkani songs. When the hearths are ready sweetmeats or cocoa-kernel and molasses are handed round. This is called *roshio ghalcho*. On any convenient day after the third announcement the marriage is celebrated in the parish church. From

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s and relations of the bride
 feasts which last one or two
 wedding the lower classes
 house with country music
 upper classes send written
 music. Besides the formal
 kinsman of the bride and
 ds or relations to compli-
 ns who live at a great
 to enable them to attend.
 receive and make handsome
 ling particular friends and
 fowls, pigs, liquor, and
 female neighbours grind
 s for the wedding, singing
 led *dalop*. On the evening
 ay the bridegroom and the
 ds in their houses and are
 uni songs are sung. When
 his is called *rosláúcho*. On
 lding the bride and bride-
 best-men, attend mass and
 church. In the evening a
 ect of satisfying the souls

This is called *almamchem*
 the wedding day the guests
 ridegroom is dressed in a
 ed or yellow border, a white
 with lace borders, with a red
 ecklace, finger rings, and an
 d by his best-man. Before
 nds clasped on his chest in
 elder members of the house-
 o him and give him their
 ne form of the Cross before
 sed in a robe either of silk
 th silk or lace border. It
 ne hips to the ankles. The
 tight-fitting bodice. Over
 oak, which serves both for
 eck, and fingers are almost
 poor borrow from the well-
 ented with gold, is decked
 Christmas roses, and yellow
 ed by the bridesmaids, the
 head receives in her house
 d she holds a square hand-
 ides her face. When the
 of her friends her party
 sic to the church. The
 e same time. When both
 plice stole and cope comes

to the front gate where are the bridegroom with his best-men and the bride with her bridesmaids and her maternal uncle. The priest asks the bridegroom 'Do you intend to wed the bride according to the rites of the Catholic Church.' He answers 'I do,' and the same question is put to the bride and answered by her. The priest then joins the right hands of the couple, saying 'I join you in matrimony in the name of the Father and of the Son and of the Holy Ghost.' While he says this he sprinkles their hands with holy water. This is done in the presence of two respectable witnesses whose names are entered in the marriage register. Then the bridegroom and the bride each hand the priest a gold ring which the priest blesses with holy water and returns. The bridegroom then puts his ring on the third finger of the bride's left hand, and the bride puts hers on the third finger of the bridegroom's left hand. The ceremony is generally completed between eight and ten in the morning. When it is over the bridegroom and the bride walk hand in hand to the middle of the chancel of the church, where they remain kneeling and sitting during a mass which was begun soon after the marriage ceremony. After reading the Gospel the priest delivers a sermon in Konkani on the responsibilities of married life, and at the close of the mass he blesses the newly married couple. Then the bride and bridegroom, accompanied by friends and relations, go in procession to the bride's house. When they reach the marriage booth married women of the bridegroom's family stand outside and sing merry songs in Konkani, the bride's people praising the bridegroom, while inside the booth a band of friends sing the bride's praises. This lasts for about half an hour. When it is over the father of the bridegroom asks all guests to come into the booth and the Laudate or Praise is sung. On entering the booth the bride is taken into the house and the bridegroom and best-men sit on a sofa in the booth. The upper classes sprinkle rose-water on the guests, offer them scents and cake and wine, and treat them to an English dinner. After a short time the bridegroom's father mother and relations and friends come with a large tray, borne by a servant or a poor neighbour, containing two robes, a gold necklace, flowers, a comb, and, according to the means of the bridegroom's family, an assortment of gold jewelry. When the party approaches the booth the bridegroom and his best-men go forward and join it, and when it reaches the booth the girl's father and mother come out, and offering them water to wash their feet, lead them into the booth. On entering the booth they are seated either on chairs or mats spread on the ground. Poor people distribute pieces of cocoa-kernel, molasses, wet and dry dates, and plantains, with betel leaves and nuts; the rich hand slices of cake and glasses of wine. After a short time some female relations and friends of the bridegroom, with the leave of the bride's father and mother, enter the house, the bridegroom's elder sister carrying a tray containing robes and other articles. On this, the bride is led to the room where the family altar or prayer place is and where the bridegroom's party are waiting. The bridegroom's mother and female relations comb the bride's hair with the new comb and dress her in a new robe which is her bridal robe. The mother of the bridegroom if her husband is living, or any other

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near kinswoman, ties the lucky necklace, which is either wholly of gold with a pendant gold cross worth £5 to £25 (Rs.50-Rs.250) or strings of black glass beads with a pendant gold figure of the infant Jesus worth £1 to £2 (Rs.10-Rs.20), or simple strings of small glass beads with a gold bead in the middle worth 10s. to £1 (Rs.5-Rs.10). The bride is next decked with flowers and the gold ornaments which came with the robe, and flowers are handed to the married women who are present. The bridegroom's mother presents the bride's mother with a robe worth 10s. to £5 (Rs.5-Rs.50). Under the robe which she wore at church, the bride generally wears a shirt or under-cloth. When the new robe is put on the female members of the bride's and bridegroom's parties, singing merry songs, encircle the bride, and taking off her maiden shirt put on a fresh one passing the upper part over the back and the right shoulder and bringing the end in front to the left side. Then her maiden bodice is removed and in its place a new bodice is put on open in front and knotted under the bosom. The bride is also invested with a piece of white muslin or net called *tuálo*, which is worn like a shawl by all married women except when at church. As soon as the robing is over the bridegroom walks into the house and stands by the side of the bride, and all present say prayers and sing the Litany of the Blessed Virgin. The bridegroom returns to the booth leading the bride by the hand and is seated with her on a sofa which is set apart for them. The bride sits on the bridegroom's left, the best-men on his right, and the chief bridesmaid to the left of the bride. When they are seated the bride's parents come and present the bride with a robe and the bridegroom with a gold ring and a shoulder-cloth worth 10s. to £50 (Rs.5-Rs.500). The bride's god-parents next come and present the bride with clothes or ornaments, and other kinsfolk follow, both men and women singing songs. Then the wedding feast is served, either simply vegetables, curries, rice, and fried cakes, or in addition pork, mutton, fowl, fish, liquor, bread, and sweet gruel. The dinner is served on plantain leaves laid in front of straw mats folded lengthwise on which the guests sit face to face. One or two men pass along the rows of guests serving the different articles in the following order: First each of the plate-leaves is sprinkled with water, then a little salt is dropped on each leaf, then a share of pickle, then vegetables, then rice, then curry, then cakes, then meat, and then bread, and then a *soji* or *khir* of wheat or green or horse gram. When everything is served the host calls to his guests '*Deváchia náván amrut kara*,' that is, In God's name feed. When the meal is finished the guests join in singing the Laudate or Praise God. The rest of the evening is passed in singing merry songs. About midnight, the guests return to their homes, except those who are specially asked to stay the night. Next day they come back to dine at the bride's. After dinner the bridegroom and bride stand in the booth ready to start for the bridegroom's house with their hands joined to receive the farewell blessing. All the elders, both men and women, bless them as they did on the wedding day, and drop in their hands gold rings or silver coins. Then, with all the guests, they start in procession for the bridegroom's, and, when they reach the house, they bow before the

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family altar and receive a blessing from the elders of the house, and, after the blessing, sit on a sofa prepared for them and for the best-men and chief bridesmaid. Then, with singing of songs, the parents of the bridegroom present the bride with a robe worth 10s. to £5 (Rs. 5-Rs. 50). The sponsors and the relations of the bridegroom make presents of gold ornaments or clothes, and are seated by the bride and bridegroom and presented with wearing apparel by the bridegroom's parents. A dinner, not differing from the dinner given in the bride's booth, is then served. After dinner the father of the bride makes his daughter over to the parents of the bridegroom saying, 'From her birth till now I have cherished my daughter. I now give her to your charge and trust that you will treat her as your own child.' The parents-in-law embrace the sobbing girl and try to soothe her. She is then led into the house and presented to the family patron-saint to whom she offers a short prayer. After this the bride's people leave taking with them the bride and bridesmaids and the rest of their party except a few who are specially asked to stay. Next day after dinner the bridegroom and his parents with their friends and relations, come to the bride's house where they are treated to a sumptuous dinner. After dinner one or two of the party, corresponding to those whom the bride's party left at the bridegroom's, come next day to call the bride and bridegroom to the bridegroom's house. The bride and bridegroom start with the bride's mother and father and at the bridegroom's are received with the same civilities which they showed to the bridegroom's party. On the afternoon of the fifth day the pair again return to the bride's and remain there five days, and, on the sixth, come back to the bridegroom's. After this they either go together or the bride goes alone to her father's house on all great holidays during the first year after marriage, and every year during the lifetime of the bride's parents on the occasion of the parish feast. Besides the charges for the mass and sermon, the priest's marriage fee is 12s. (Rs. 6) of which 4s. (Rs. 2) are paid by the bride's parents and 8s. (Rs. 4) by the bridegroom's. In widow marriages there is no ceremonial except the simple religious rite in the church. No ceremony is performed when girls come of age. In the seventh month of her first pregnancy a woman is dressed in a new robe, decked with flowers, and feasted by her friends and relations.

When sickness passes beyond hope of recovery news is sent to the parish priest, who comes to the house to hear the dying man confess and to give him the communion. The patient is then anointed with holy oil. After death the relations wail and the body is bathed and decently dressed in church clothes and kept in the hall either on a couch or on a mat spread on the ground over a clean white sheet. The beadle or *chámádor* (*holkár*) goes from house to house telling of the death and naming the hour fixed for the burial. At the time named by the beadle most of the villagers attend. The dead hands are tied together across the chest and a small crucifix is placed in them. At the head is set a larger crucifix with a pair of burning candles. The well-to-do lay the body in a coffin and the poor carry it in the church bier. If the friends of the dead cannot

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pay for the priest's attendance at the grave, the priest, in white surplice and black stole, comes to the church at the time fixed for the burial and reads the service. In other cases, accompanied by members of the church brotherhood, with a cross and two candlesticks, the priest goes to the house of the dead dressed in a black cope besides the surplice and stole. The members of the brotherhood over their holiday clothes wear white cloaks and red or green tippets. At the house of mourning the priest sings and blesses the body. Then the body is lifted either in the coffin, or if there is no coffin in the bier, and brought from the house to the church. The coffin or the bier is covered with a black cloth. As soon as the body leaves the house the people raise a loud wail, and her nearest kinswoman strips the widow of her lucky necklace, earrings, and glass bangles, the signs of married life. The funeral party goes in procession, the cross and candlestick bearers leading, walking abreast. They are followed by members of the brotherhood in pairs about three yards apart. Behind them friends and visitors walk in regular order; then comes the body carried by four men. The chief mourner with other near relations follow the body, and the priest, sacristan, and singers end the train. Except in the case of those who cannot afford a solemn burial, the priest and the singers keep singing during the whole of the procession. At the church the body is taken inside, and if the burial takes place in the morning and if the means of the family allow, a solemn office and mass are sung and the body is buried either in the church, in the veranda of the church, or in the common cemetery. In other cases the burial takes place after the common prayer has been offered. If the deceased is a pauper the body is brought by his relations or friends to the cemetery where the priest goes to recite prayers and to bless it. Burial inside of churches is now forbidden on the score of health. If the burial of the well-to-do is fixed for an evening a solemn office alone is sung on that day and mass is performed on the third day after. On the day of death there is seldom any cooking in the house of mourning as relatives and friends generally supply the mourners with cooked food. On the seventh day all the mourners with their friends and relations go to the church and a solemn office and mass are sung for the repose of the soul of the dead, and all persons who attend are given a breakfast and dinner which do not differ from those given on festive occasions. The office and mass are repeated on the thirtieth day and at the end of the year. An ordinary mass is performed on every death-day during the lifetime of the next-of-kin, and a general commemoration of the dead is held on All Saints' Day on the second of November by the second and later generations. The priest's fee is 4s. (Rs. 2) for a solemn mass, and for an office 8s. (Rs. 4), for an office and mass 10s. (Rs. 5), the grave fee is 2s. to £5 (Rs. 1 - Rs. 50), and the brotherhood fee 8s. (Rs. 4). Mourning is continued for one year during which no marriage or other joyous ceremony is performed. On the first death-day friends and relations are asked to attend the service at the church and are also feasted at home.

Each parish is divided into a number of circles or village groups with a *budvant* or headman at the head of each. The *budvant* has

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An orderly called *chámádor* or *kolkár*. The *budvant* watches the conduct of the community, and in cases of misdemeanour gives notice to the priest, who calls meetings of adult men, and, according to the opinion of the majority, punishes the delinquent with fine or even with excommunication. Small fines and temporary excommunication can be inflicted by caste meetings.

Except the educated the Kánarese Christians as a class are not well off, but of late most of them have begun to send their children to Kánarese schools.

Portuguese or East Indians, numbering according to the 1881 census 22, of whom 12 were males and 10 females, are found at Kárwár, Kumta, and Yellápur. They are the descendants of the Portuguese and Dutch settlers on the Malabár coast. They came about sixty years ago as clerks in Government offices when there were no other English-knowing people in the district. The names in ordinary use among the men are, John, Joseph, Antonio, Francis, Lawrence, Charles, George, Felix, Bonaparte, Raphael, and Minguel; and among the women, Mary, Magdalena, Angelina, Rosali, Petormilla, Fortunata, Cecilia, Izabella, Josephina, Adelaide, and Charlota. Their surnames are, Fernandes, Rosario, D'Sylva, Rodrigues, Noronha, Braechen, D'Cruz, and Gonsalves. The men are of middle height, a few of them dark and stout, but most of them fair and spare with well-cut features. The women are fairer, shorter, and more delicate-featured than the men. Their home tongue is a corrupt Portuguese, but all know Konkani and the men can speak English and Hindustáni. Their houses, though small and one-storied, are airy and resemble the dwellings of Europeans, and their furniture includes sofas, chairs, tables, cots, porcelain, glassware, cutlery, and copper vessels. They keep one or more servants. Their common food is rice and fish with meat, milk, and butter; they use coffee and tea, and drink liquor either of country or of European manufacture. They are fond of living in European style. The dress both of men and of women, though a little inferior, does not differ in fashion from that of the English. They are sober, trustworthy and intelligent, but not provident. They are employed in the higher and lower grades of the revenue, judicial, and forest departments and also in merchants' offices. Some who hold good appointments are well off owning gardens and land. Others are impoverished. They rank with Eurasians, next to Europeans. After breakfast at ten the men go to their offices and the women busy themselves in minding the house and in knitting, sewing, or embroidering. A family of three adults and two children spends £3 to £8 (Rs. 30-Rs. 80) a month, and their houses are worth £20 to £200 (Rs. 200-Rs. 2000). They are Roman Catholics and subject to the Jesuit Vicar-Apostolic of Mangalor. They are religious, paying great reverence to the Virgin Mary and to all the saints of the Catholic Church. Their customs from birth to death resemble those of Portuguese Europeans and none of their religious ceremonies differ from those observed by European Catholics. They have no caste headmen like the Native Catholics. Scandalous conduct is enquired into and reported by the parish priest to the Vicar-Apostolic whose

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decision either to pay fine or undergo corporal punishment is enforced on pain of excommunication. They give both their boys and girls an English education. Some have begun to take to engineering and others to law.

Native Protestants, numbering about 55 of whom 25 are males and 30 females, are found in the towns of Kárwár and Honávar. Those at Kárwár are converted Telugu Chámhbárs and those at Honávar are low class Tulu converts such as palm-juice drawers. The Telugu people came about twenty years ago from the Dhárwár district, and the Tulu people about fifteen years ago from South Kánara. Both of them came in search of work. The names in common use among the men are, James, Paul, Samuel, John, Estephen, Moses, Aaron, and Nathan; and among women, Christin, Paulin, Esther, Sara, Leah, and Rebecca. Except two families, the Kamsikas and Costas, who were upper-class Hindus, none have surnames. All but a few are short, dark, and spare. The home speech of the Honávar people is Tulu and of the Kárwár people Telugu and Kánarose. They live in small one-storied houses with mud walls and tiled or thatched roofs, and their furniture does not differ from that of the poor Native Catholics. Their staple food is rice and fish. They eat all kinds of flesh, and drink country liquor, some of them to excess. Except a few who wear European clothes, both men and women dress like Hindus except that they wear no jewelry. On their way to church women cover their heads with the upper end of the robe. The Honávar people are thrifty and hardworking, but the Kárwár people are thriftless and lazy. The Honávar people are fairly off, but the Kárwár Christians, except the two families from Mangalor, are very poor. Of the Honávar people one is a Government servant, one a palm-juice drawer, and the rest are domestic servants to the missionaries. A family of three adults and two children spends about 12s. (Rs. 6) a month, and the value of their house and furniture is the same as that of the poorer Native Catholics. They are Protestants under the Swiss Basel Evangelical Society. Their head-quarters in India are at Mangalor and in Europe at Basel in North Switzerland. The Honávar people rest from work on Sundays and holidays, but the Kárwár people except the two Mangalor families do not attend to this rule. Their holidays are Christmas, Epiphany, Good Friday, Easter, Ascension Day, and Pentecost. From birth to death they do not perform any ceremonies except baptism, marriage, and burial. The sacrament of baptism is administered at any time after the birth of a child. Girls are married after fourteen and boys after eighteen. On the occasion of a marriage the bride's and the bridegroom's parents each give a dinner. After a death the body is decently dressed and laid in a coffin, and carried on the shoulders of four men to the Protestant burial-ground where the minister reads the service. They have no caste headmen. Offences against conduct are enquired into and punished by the missionaries. As the rules of the society require that in all cases of misdemeanour no man can be punished without the direct evidence of two eye-witnesses belonging to the community, charges are seldom brought home to the

delinquents. They teach their boys and girls to read Kánarese, but do not take to new pursuits.

Mara'thi Sidis, numbering about 190, of whom 100 are males and 90 females, are found in small numbers in Supa, Yellápur, and Ankola. Most of them live in the forests. They are said to have come to Kánara from Goa where they were brought from East Africa by the Portuguese as slaves and from which they escaped. It is also said that they were once Christians and that they changed their religion after settling in Kánara. The names in common use among men are partly Christian as Mannia for Manoel, and Bastia for Sebastião; and partly Kánarese as Pootia, Sanna, Ganpa, and Lookda. The women's names are said to be all Kánarese as Jetu, Puti, Laxmi, Gampi, Somi, Sukri, and Nagu. Their surnames are Musen, Matua, Muzua, Yambani, and Marai. Persons bearing the same surnames may marry. They have no family god and their home speech is Konkani. Their parent stock is said to be found in Mozambique. The Christian names in use among the men and the absence of Christian names among the women supports their tradition that when they fled from Goa they had to leave their wives behind and took up with Kánara women, some of whom are said to have been Bráhmaṇ outcastes. They are a branch of the Goa Sidis with whom they eat but do not marry. They are dark with broad thick lips, curly beards and hair, and slanting foreheads. They are not so black as the Christian Sidis, the change in colour being apparently due to intermarriage with Hindus. Their home speech is Konkani largely mixed with Kánarese. They live in small one-storied houses with mud walls and thatched roofs; and their furniture consists of low wooden stools, palm-leaf mats, and earthen vessels. Their common food is *rági* and rice. They drink liquor and have no scruples about eating any flesh except beef from which they abstain. They take three meals a day. Their first meal, which is eaten at daybreak, consists of the remains of the previous evening's meal, either *rági*-gruel or *rági*-bread; the second is of rice and pulse or vegetable curry with dry fish; and the third is either *rági*-gruel or bread. Their special dishes are *paisa* or sweet gruel, and *doshe* or pancakes. The men wear a loincloth, a shouldercloth, and a headscarf, and the women wear the robe without passing the skirt back between the feet. They cover the upper part of the body with the upper end of the robe and wear a bodice with short sleeves and a back. The men wear gold earrings and silver or copper finger rings and a silver girdle; and the women gold nose and ear rings, glass and tin or silver bangles, and gold brass or copper finger rings. They have generally a spare suit of good clothes. They are hardworking and robust, but cruel and given to robbery and are regarded by their neighbours with fear and distrust. They work either as field labourers or on public works. As a day labourer, besides his dinner, a man earns eight pounds or 4 *shers* of grain and a woman four pounds or 2 *shers*. On public works men are paid 6d. (4 *ans.*) and women 3d. (2 *ans.*) a day. Children begin to work when they are about twelve and earn about half the wages of a full-grown worker. Their busy seasons

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are from April to the end of June and from September to January. As all are labourers, and depend entirely on their earnings, they are obliged to borrow for their marriages. They borrow £1 12s. to £3 4s. (Rs. 16-Rs. 32) at high interest generally from Havig Bráhmans whom they have to serve for certain periods to pay off the interest. Sums of about £1 12s. (Rs. 16) are generally repaid in four, and sums of about £3 4s. (Rs. 32) in eight years. About two months' work a year is required as interest for the smaller, and about four months' as interest for the larger loans. A family of three adults and two children spends about 10s. (Rs. 5) a month; the house is worth £1 to £2 (Rs. 10-Rs. 20), and the furniture 4s. to 10s. (Rs. 2-Rs. 5).

They rank next to Chaudris, Árers, Kunbis and fishermen, above Mhárs and other impure classes. They are firm believers in soothsaying and in ghosts. They consult professional mediums who are called *devlis*, employ no Bráhmans to perform their ceremonies, and have no spiritual guide. They worship an unhusked cocoanut in which they believe the spirits of their ancestors live. This cocoanut is changed every year on the last of the *Pitrupaksha Mahál* or ancestors' days in September. The kernel of the cocoanut is used for making oil which is burnt before the cocoanut god during the *Dasra* holiday in October. On *Dasra* day a new cocoanut is installed and the old one taken away. Cooked flesh and liquor are offered and caste people are feasted. The daily worship of the cocoanut consists in offering it flowers, waving a lighted lamp in front of it, and laying before it all the cooked food in the house. They have a great regard for village gods and for local spirits among whom Sidi or Káphri spirits are most revered. To these they offer fowls and sheep and feast on their flesh. In villages where the local spirit is a Sidi, the priest is a Sidi. The land owners who are generally Havig Bráhmans propitiate these spirits through Sidi priests, whose office is hereditary, by offering them animal sacrifices, cooked food, fruit, flowers, and scents. The propitiatory ceremonies are performed once a year, just before the sowing season. They do not perform any worship on Hindu holidays except on the last day of *Mahápaksha* or All Souls' Day and on the day of the yearly fair at the shrine of the nearest mother or *Durgi*, when they offer blood sacrifices. On *Holi* in March, *Yugádi* in April, *Shrávani* in August, and *Dippáli* in October, they prepare special dishes such as *páisa*, *doshe* or pancakes, and *rotti* or bread.

When a woman is brought to bed the household is considered impure for three days. On the third day they bring ashes and soda from the village washerman. The house is cowdunged and all clothes are washed. The ashes and soda are dissolved in a vessel and sprinkled over the house and the people of the house. On the sixth day the *satti* ceremony and on the twelfth day the naming and cradle ceremonies are performed. Boys are shaved when they are about three years old. None of these ceremonies differ from those of lower class Hindus. Boys are generally married between sixteen and twenty-five and girls before they are twenty. Widow marriage is allowed and practised; polyandry is unknown. Proposals for marriage come from the bridegroom's house. When

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the parents of a boy think of proposing a marriage the father asks a Havig Bráhmaṇ, who is generally his creditor, whether the match will prove happy. If the answer is favourable he goes with a few friends and relations to the girl's house with flowers, betel leaves, plantains, and betelnuts. They tell the girl's parents that they have come to ask the girl in marriage and drop into their hands a couple of betelnuts folded in betel leaves. The acceptance of these offerings implies consent. Then all sit on mats spread on the ground, and the bride is brought and, after the men have settled the price of the girl which varies from £1 8s. to £4 (Rs. 16-Rs. 40), the women from the bridegroom's house ornament her head with flowers and distribute plantains and betelnuts and leaves. A meal of rice, curry, liquor, and sweet gruel is then served. After this, on a convenient day, the heads of the bridegroom's and bride's houses go together to a Havig astrologer and get a day fixed for the wedding for which they pay the priest 3d. (2 ans.)

The marriage ceremonies last three days. In the evening before the beginning of the rejoicings two or more men from the bride's and bridegroom's houses go to the house of the headman or *budvant*, then to the house of the orderly or *kolkár*, and afterwards to the houses of all other caste people and ask them to the wedding. On the first morning in each of the houses women sing songs and rub the bridegroom and bride with turmeric paste and bathe them in warm water. The bridegroom has a best-man with him and the bride a bridesmaid. After this the cocoanut-god is worshipped and guests are feasted with liquor, rice, curry, and sweet gruel. The clothes worn by the bride and bridegroom at the time of bathing are given to the bridesmaid and the best-man. The next evening the bridegroom, wearing a waistcloth, a shouldercloth, a headscarf, and a pair of sandals, and carrying in his hands a knife, a cocoanut, and a couple of betelnuts and leaves, and wearing the marriage coronet or *báshing*, goes in procession with his guests to the bride's where they are seated on mats. The women sing merry songs, but there is no instrumental music. The headman or *budvant* and the orderly or *kolkár* and the bridegroom and his best-man sit on separate mats. When all are seated the head of the bridegroom's house hands to the parents of the bride a tray containing a robe, the price of the girl, flowers, and any other ornament he intends to give the girl, with betelnuts and leaves. These things are taken into the house and the bride is dressed in the new robe and decked with flowers. She is then brought into the booth where she stands before the bridegroom, separated by a cloth curtain held by two men. The headman calls aloud *Sáavadhán* or take care; the curtain is withdrawn and the parents join the hands of the couple and pour water on them from a small pot. A dinner is then given to all the guests. The newly married couple remain in the bride's house till the evening of the next day when the bridegroom wearing the marriage coronet comes in procession to his house. He remains at home one day and one night and goes back to the bride's where he stays five days. He then returns to his own house leaving his wife with her parents. He again goes to the bride's house on the first holiday and returns to his own house after one day's stay, taking his wife